

ANPAO KIN.

The DAYBREAK

"Wankantanhan Anpao kin hiyounhipi."—Luke 1. 78.

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NO. 3

ANPAO - KIN:

Rev. E. Ashley, Rev. W. J. Cleveland, EDITORS

Anpao wotanin wowapi kin wi iyohi-na, wiywapi anpetu tokahayea eea wowapi tokšu kin ogna yewicakiciyapi eee.

Wi akenom (one year) on kašpapi yan-mni kajujuji kta.

Wi šakpe kin kašpapi wanji sam okise. Ieipi šni itokab kdajujuji kta.

Wowapi askabyapi maša ana wanji qaiš nonpa owapi kin, mazaska eekiya. ANPAO KIN opeton okihipi kta.

Tuwa wowapi kagin kta ea wowapi ska sani el owa kta.

Opetonpi kta wowapi hiyukiyapi qaiš ed taku oyakapi kta cipni na hiyukiyapi ca, wowapi ojuha akand deceed owapi kta.

REV. E. ASHLEY,
Cheyenne Agency, S. D.

Yawaxteya Cojeyatapi Wozapi Wan.

ANPAO KIN iekoyagunyanpi qa wico-ran wašte econ iyonpaštakapi kta wookhiyuha. Okodakiciye-wakan opapi t'ka abebuya tipi kin, hena iyotan otakiye wašte heca kta. Bišop waun kin-eciyatanhan, taku ecamon onspašpa-oyakapi qa taš bduogunin kta wacin kin hena owasin, qa Tipiwakan iyaza omawani woyakapi kin hena, qa nakun Okodakiciye-wakan kin wotanin tawa toktokeca ed kagapi kta. Oyate unkita-wapi kin owasin Anpao kin icupi qa sanm wicaša tokeca wicašapi nin ecanmi.

W. H. HARE,
Yewicakiciyapi Bishop

LECALA CONVOCATION MNICIYAPI QEL TAKU KIN LENA IHUKUYA OWAPI KIN HE IWOGLAKAPI.

1. What the Church has done for the Dakotas.

Okodakiciye Wakan kin Dakota oyate kin taku ecamonkicon.

Bishop Hare
Rey. W. J. Cleveland

2. What the Dakotas should do for the Church.

Dakota oyate kin Okodakiciye Wakan kin taku ecamonkiconpi kta iyececa he.

Bishop Johnson
Rev. Amos Ross
Rev. J. Marshall

3. Our life is the life of God: how can we make the best use of it?

Oni unkitawapi kin he Wakantanka tawa, tokel iyotan wašteya ilagunyanpi kta iyececa he?

Rev. P. J. Deloria
Rev. Dallas Shaw

4. When, and how, is the best way of giving your money for the Lord's work, so that He will accept it and bless you for it?

Itancan tawicohan kin on tohan, na tokel mazaska unkitawapi kin unkitawapi kta, on Iye ieu kta na niyawašte kta he.

Rev. P. J. Deloria
Rev. Geo. Red Owl

5. What is the best way to increase the Natiye Clergy Sustentation Fund?

Dakota Wicaša Wakan Tawomnaye kin yuotapi kta e token econpica he.

Rev. E. Ashley
Rev. J. Wahoyapi

6. What, if any, are the obstacles to further progress of the Dakotas? a. In Civilization. b. In True Religion

Oyate iyotapi kta e, woikuše yuke cinhan, hena taku he. a. Wašicun wicolian on. b. Woohoda wovicake on.

Rev. J. Robinson
Rev. L. C. Walker

7. How may the obstacles be removed?

Woikuše kin hena token lieyab iyeye pica he

Rev. H. Burt
Rev. Jos. Good Teacher

8. How may a common man come to respect himself and win the respect of others?

Wicaša ikečka wan tokel ecamonkicon kta na on toktokeca kin hena yuonihanpi kta he.

Rev. Wm. Holmes
Rev. David Tatayopa

9. Shall we introduce the Church Temperance Society among the Dakotas?

Okodakiciye Wakan kin etanhan Yatke šni omniciye kin Dakota ekna icašunyanpi kta he.

Rev. J. Flockhart
Rev. W. Holmes

10. The neglect of the Holy Communion.

a. The Fact. Rev. A. B. Clark
b. The Cause. Rey. Victor Renville.

c. The Cure. Rev. B. Lambert.

a. Hececapi kin.

b. Taku on hececapi kin.

c. Token asniyapi kta pica he.

TAKUŠNIŠNI.

Lecala wicaša Mazaapi el wowaši econpi kin wiši wankanwapa einpi kta hecetuwicakilapi šni on etanhan wicota wancagnana wowaši ayuštanpi.

@@

Washington State ekta aguyapi su ojupi etanhan iyutapi 62,000,000 ičahiyapi kta kecini.

@@

Lecala Petijanjan wigli wiyope-

yapi, Standard Oil Company eciyapi kin, woope kicaksapi iyawicaonpapi, na Owayasu wan el econpi e yuwicakapi, na Wayasu kin mazaska 39,000,000 kajujuwičaši; tka Owayasu wankantu kin ekta hoyeyapi kta.

@@

Central America ekta oyate unpi kin ohinni kokicipapi na tuktel kicizapi, na akeš lecalal heconpi kta seca kecini.

@@

Maine State kin el lecalal Owote tipi wan mazaska 500,000 kipi kin heca hūlinaga na atakuni šni.

@@

Wehan qon He sapa ekta mazaskazi oqapi tanka yuhapi—Homestake Mine—eciyapi kin he maha mel ilečica, tka mini lila ota okaštanpi na kitansse kasnipi. Yunkan lehantu kin lila tanyan hiu kta ea mazaska ota ayusotapi kta keyapi.

@@

Tohan Tunkansilayapi Tawoya-su—Federal Court—mniciyapi can ohinni Lakota koškalaka el awi-heahipi, Lakota makoce el Mini wakan ahipi ea iyawicaonpapi kin heon. Yunkan taku kin he tanyan šni. Iein itomnikiciyapi kin he wašte šni. Woope kicaksapi kin otelička. Lakota Okaške el yan-kapi kin woiyokičica. Waoholapi, igluonihanpi, na iyotan Wakantanka anagoptampi kin he wašte.

@@

Lehantu kinhan Inyan woslata makoce opta Maza canku ayapi kin, na Wakpala oinajin etanhan Ptewaniyanpi awicayapi kta e owicakšuhanpi keyapi.

@@

Walworth county S. D. ekta lecalal wasu kin lila iha ea on wojupi ota waihangye. Hecele woju wicaša tečiya waakipapi na on wašpaničapi kta.

@@

South Dakota obašpe el hekta omaka taku ojupi na waicaliyapi qon, le omaka iyena icagin kte šni kecini. Minišoše iwyolipayata ahitipi kin lila wojupi eša hececa.

@@

Tokata iyehantu kinhan ake tuwa Tunkansilayapi kte cin lehan iwokiciglakapi na etanhan wicaša heca eajeyatapi. Yamni eajepi taniyan pazopi, Mr. Taft, Mr. Foraker na Mr. Cannon. Hececa eša wicota Mr. Roosevelt ake Tunkansila un kta cipni.

@@

Tokeša October wi iyehantu kinhan Kulwicaša—Lower Brule—takmakapi etanhan woju iyutapi 55,000 yuganpi kta oyakapi.

@@

Wicanlipi yamni wowapi tawa yutanpi kin na maka iwicakiyutapi on woyuha wicaqapi kta eyapi kin lecalal eekiya ptewaniyanpi kin heca Inyanwoslata oyate kin icupi. Oyanke unmapi kin ekta na hačičin takunni šni. Tuweni wi-cakieuwapi šni, naiš tokel cipni kin—woyuha naiš ptewaniyanpi kin—owotanla pazopi šni on hececa seca.

@@

Maza canku okolakiciye wan woope kicakse iyaonpapi na on etanhan mazaska 20,000 kajujuwičaši. Wicaša, naiš owe wan woope kicakse šni unpi kin he wašte tka.

@@

Canada makoce kin ekta na wakpa wanji St. Lawrence River iyopta ceyagtonpi tanka wan kagapi kta wicaša ota el wowaši econpi. Yunkan tohanyan yustanpi kin he ignuhayela binhpaye. Mazakan tanka yutapi iyečel hotonyan se jujuwahe na wicaša ota minin binhpaye na tpa.

@@

He Sapa iwyohiyapanata, Sican-gu-nia Oglala tamakoce iwaziyata, Lakota wicaša talica kute hapi na wašicuun lila iyokipipi šni. Iein woope yukan tka.

@@

Spaniyola oyate kin lila waon-pepi šni nacca. Wicaša opawinge etanhan wilcemna yamni sanpa zaptanla wowapi yawapi okihipi ee eyapi.

@@

Lehan Tunkansila tawomnaye kin lila yuotapi seca. Le omaka kin mazaska 269,664,022 mnayanpi. Hekta omaka kin aokpani-mnayanpi.

FOR THE ANPAO

Wahle šni unkicilapi kta iyeče-ča šni, Wakantanka Iyotan Wan-kantu tokage kin heuncapi. Cinhinku Ohinniyan-ni-un kin we kin unkiyepi on tantanhan pa-psoupi. Wokiconze owihanke šni kta wan unkitokab egnakapi. Wicaša iyečel iškiniciye awicakehan na wacinaokpani šniyan kin hena unyuhipi chantanhans taku wan lila wankantuca okili unyanpi kte ein he ogna wiunyukcanpi šni ehantanhans ipaweliya unkableza-pi kin heca cas taninyan he—Bishop Benson, in The Churchman. [Translated by Wm. M. Robertson.]

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THE DAYBREAK.

Rev. E. ASHLEY,
Rev. W. J. CLEVELAND
EDITORS.

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EV. E. ASHLEY
Cheyenne Agency, S. D.

Letter of Commendation.

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Besides other Church news, it will contain my official notices and accounts of my official acts and visitations. I hope our people will take it and circulate it.

W. H. HARE,
Missionary Bishop

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OKOLAKICIYE WAKAN WIYAWAPI.

September wi kin.

1. Yamni iyohakab Anpetu Wakan iaketopa..... To
8. Yamni iyohakab Anpetu Wakan iakezaptan..... To
15. Yamni iyohakab Anpetu Wakan iakesakpe..... To
- 18, 20, 21. Ember Anpetu.
21. St. Matthew Wahoshiye kin Taanpetu..... Sa
22. Yamni iyohakab Anpetu Wakan iakesakowin.... To
29. St. Michael na Ogligle oyasin..... Ska
29. Yamni iyohakab Anpetu Wakan iakesaglogan.

Wotanin-wašte Ayapi On Wocekiye.

Anpetu iyohakab wicokaya he cin ehan heyapi kta:

Wanikiya wašte isto wacantkiya nitawa glugal, canicipawega akan otkeyahan yaun tka qon, maka akan wicasa unpi kin owasin Niye ekta etonwanpi qa niwicayapi nunwe. Amen.

WAKANTANKA Iyotan wašake cin, Woksapi ed Itancan kin, Woksapi Nitawa kin ed Htanipi kin nakun sanpa yewicayaši kta e onšiičiya iceunniciyapi: hecel Wawanglak wicaka na wacinyepica heca iyenakecapi kin on Okolakiciye-wakan nitawa kin iyuškin kta, na Nitokiconze wašte oicago tawa kin yutankapi kta; Jesus Christ Itancanunyanpi kin eciyahan.-Amen.

O Wakantanka, tuwe wicawe wanjila on, wicasa oyate hiyeye cin oyasin maka kin owancaya etipi kta e wicayakage cin, na tona itehanyan nais kiyela unpi kin, wookiye owicakiyakin kta e Nicinca wašte uyaši qon; wicasa oyasin onilepi na iyenianpi nunwe. Oyate kin optaye nitawa kin opewicaya ye, na Ikcewicasa kin wokiconze nitawa ekta awicagli ye. Tona wicayeco kin ecala wicaluecetu, na ni-

tokiconze kin kohanna uyakiyin kta iceunniciyapi; Jesus Christ Itancanunyanpi kin hee eciyahan. Amen.

O ITANCAN, tona nunipi kin hena awicayakite ca niwicayayin kta e yahi kin, na malipiya ekta na maka akan wowašake-ataya ničupi kin, tona econwicayaši kin eciyahan, wicasa otoiyohi Wotanin Wašte kin owicakiyakapi kta e iyayapi kin, on Okolakiciye wakan Nitawa kin wocekiye eye ciu nayalion kta e iceunniciyapi. Taku wokokipe el ipi kin owasin etanhan ewicayaku ye; maka puze cin wokokipe kin etanhan, mini wokokipe kin etanhan; makošica on wicati cin etanhan; šicaya wicakuwa toolitika kin etanhan; wocetungla na inalnipi etanhan; wocacinišake na owolutaton kin etanhan; na oiyokpaza itancan ičiconzapi kin owasin etanhan ewicayaku ye. Na wojupi na minikaštanpi kin icunhan waicaliye cin, Niye, O ITANCAN, uwicakiyia ye, Ikcewicasa wicota hici omnawicaya ye, Christian tamakocapi kin ekta tona wowanikiye hinsko tanka aktapi šni kin hena wicayuhomni ye, heec, O Maka Wanikiya waonšila kin, Nicaje yatanpi kta na Nitokiconze u kta; Niye, Ateyapi kin na Woniya Wakan kin ob woyounihon na wowitz luha nunwe, maka owihanke waninl.-Amen.

Wotapi šni Itokam Wocekiye wan.

O Itancan, wopila unničupi. Wotekapi kin wolwicaya ye, na wicasa oyasin, maka sitomniyan, Wiconi Aguyapi ni un kin Malipiya eciyahan hi kin he olepi na iyeyapi kta e iceunniciyapi. Amen.

Grace Before Meals.

Thanks be to Thee, O Lord. Feed the hungry, and grant that all men, everywhere, may seek and find the Living Bread which cometh down from Heaven. Amen.

ANPETU WAKAN IYCHILA TAWOCEKIYE ON WOONSPE.

Yamni iyohakab Anpetu Wakan Iakešaglogan.

Advent omaka kin etanhan Yamni omaka hebanyan Christ, Wanikiya unkitawapi kin on, wicolian tonakeca econ kin yatinsya iciwanyake unšipi kin, he iyecel Yamni omaka kin hetanhan Advent omaka kin hebanyan woecon wanjila, tani seca eša, tecaya ioyabyapi kin he unkipazopi. Yunkan le anpetu tawoonspe kin hececa. Okolakiciye wakan kin he wowašte wokiconze hecel cajeyapi, icin tona opa wicakicop kta, iyuha wicakipiya wicakiciglepi heon etanhan. Hecel wokiconze kin wicakeya waanagoptan unkipapi na "wicakeya na yatanpi-caya unkolianyanpi kta" on onspeunkiyapi can agna wowašte tona uncinpi kin on owecinhanyan onspeunkiyapi ecece. Hecel Yamni iyohakab Anpetu wakan 15 kin he ehan wicasa waunšakapi šni kin on ohinni tanyan unyuhapi kta wowašte kin he, na 16 qon ounce sapa unkitawapi kin yuskapi kta

cin on wowašte kin, na 17 wicatan-ean wanjila ounpapi qel woecon unkitawapi ecel econqonpi kta e unkitokab na unkihektab wawokiya wowašte un kta, hecekcel unki-lapi. Le anpetu kin he wowiyutanye cin, ounce sica na šape unyuhapi kin on el unkiyolipayapi sa kin, tankaltanhan maka wowi-utanye kin, mabeltanhan wica-čelipi wowiyutanye cin, hena Wakanšica woškiške itancan kin hetanhan u ca unkokiakapi. Yunkan tawocekiye el tokaunyanpi yamni kin lena itkokib naunjinpi kta e wowašte unkilapi, (hecel Baptisma el woičiconze unkitawapi tokaheya ecel unyuhapi kta), wicocante wakašote šni (wocicala wotanla yuhapi kta, woičiconze inonpa kin), Wakantanka išnala ihakab unyanpi kta, (iye toope anagoptanyan woičiconze iyamni kin) heekcel onspeunkiyapi.

Wocekiye kin.

Itancan nitaoyate . . . wowašte wicayaqu kta iceunniciyapi. Wakantanka "taoyate" tona kahnigapi na yuwakanpi kin hena hee (Titos 2. 14), Israel unpi qon iyecel, tka isanpa Wakantanka kiyela unpi. "Wowašte eyapi kin wocekiye unkitawapi oyasin el Itancan taku unkilapi kte cin ohinni onspeunkiyapi. Maka kin le el, wicaceliapi kin, na Wakanšica kin, hena taku wowiyutanye itkokipapi kta. "Maka kin" eyapi kin he Wakantanka iyotan wašteunlapi, na wowlake wacinyepica iyecel waecaunkiconpi kta taku tona ikušeunyanpi kinhan he kapi. Wicasa oyasin akiyececa šni, wanji el takuku on, na tokeca wan el taku toktokeca maka kin yanka (St. Luke 8. 14; na 14. 17-20). "Wicaceliapi" eyapi kin he nonpakiya kapi: 1, wicatancec wocantiheye cin he, on ipiiličapi šni ehantanhans woahšani, wakonpi, itomnipi, škanckapinpi, na wošape iyataglečiyapi; 2, "wicasa tani" wicacante wošice Adam etanhan unyuhapi kin hee (Roma. 7. 14-25; Ephesos 4. 22). Wakantanka na Taogligle awaunyakapi ece kin hena awicakeya niunpi kin, he iyecel "wakanšica kin" is eya ni un (1. Inyan 5. 8). Tuwa wicayapote kta omani eša cunkiyapi kta ca Wakantanka Taogligle kin škanpi ece (Psalm 34. 7) Wicocante na wicotawacinc wakašotešni on nihakab yapi kta. "Wicocante wakašotešni" kin, Woahope anagoptan awaštelakapi hee, na "Wicotawacinc wakašotešni" he Wocicala wotanla yuhapi hecel kapi. Woskapi cola Wakantanka unkokalnigapi nais waunyakapi kta unkokihipi šni (Matt. 5. 8; 1 Kor. 2. 14). Nišnala Wakantanka kin niye. Oyate kin taku wakan ota ičicagapi, cantepi el wakagapi ota eglepi, taku on nipi ikceka kin mazaska, woyduha, woimagaga olepi, na išnala Wakantanka kin ihakab yapi šni tona otapi cel!

Yamni iyohakab Anpetu Wakan iake-napciyunka.

Le anpetu kin he cante owotan-la awanyakapi on Okolakiciye kin onspeunkiyapi, icin tanyan awanyakapi šni hecinhan waanagoptan wiconi wanin kta. Hekta Anpetu Wakan kin he, Wakantanka ihakab maunipi kte cinhan wico-cante wakašotešni on econqonpi kta onspeunkiyapi. "Nicante kin awanglaka yo, betahan wiconi owahinape kin hee ce (Wico. Wak. 4. 23) he unkokiakapi. Hecel le anpetu tawoonspe kin he hekta Anpetu Wakan tawa kin icikoyake, na taku hice on wowiyutanye itkokib naunjinpi, na Wakantanka itokab unyanpi kta onspeunkiyapi. Wocekiye kin el, Wakantanka cola taku econ unkokihipi šni unkokiakapi, heon etanhan wicacante na wicotawacinc wakašotešni on ihakab unyanpi kta hecinhan, Woniya Wakan kin wicacante awanyake na econkiye kin ecela on unkokihipi ca tanin. Waeconqonpi kta yuwakanpi kta iyececa. Anpetu Wakan 17 el waeconqonpi kta ayuštan šni, hecetuwanjica econqonpi kta caje-yatapi kin, lehantu kin taku he ohinni oniya wakan on econqonpi kta iyececa onspeunkiyapi.

Wocekiye kin.

Niye cokala iyokipi - unniyanpi kta unkokihipi šni. Le el tokel wašake šni hica unqonpi kin unkipazopi. Wotanin wašte el wicasa wan tačake cin iyecel Wakantanka towašte cola iyokipiunyanpi šni. Na iye iyokipiunyanpi kta uncinpi šni kinhan, wowašte kin unkipupi kta ecinpica šni. Nitaniya Wakan . taku oyasin el. Eya niunqonpi icunhan taku tanka eca on Wakantanka awanunyakapi kta unlapi nace, tka le el taku cistina eša ko unkapi, hecel taku kaeša, tokel owotanla na tanyan econqonpi kta e iwacincunyanpi kta. Unkicantepi awanyake na waecon-kiyin kta. Taku oyasin tanyan unkokalnigapi kta (Anpetu Wakan Ska Tawocekiye kin) he Woniya Wakan wawicaqupi tawa etanhan wanji ee. Woniya wawicaqupi šakowin etanhan topa kin taku tanyan okašinigapi kta eciyatihan (wicoksape, wookalniga, wawahokonkiye), woksape (woslye) kin hena ee. Hecel taku kaeša on tokel unkigluštanpi šni ecel, owotanla econunkiyapi kta ca Wakantanka iceunkiyapi kta iyececa tanin. "Awanyake," cangu owotanla ogna iyayeunyanpi kta, na "waeconkiyin kta" he cangu ogna unyanpi ohakab ijehan el owotanla yusunkayapi kta e hecel unkapi.

Yamni iyohakab Anpetu Wakan iwikce-mna nonpa.

Christian omaka icunhan, woecon nomi iyotan kin -Wakantanka ekta waštelakapi kta, na wicasa ekta wacantkiyapi kte cin - he akta

na akigle kiksuyeunkiyapi. Na leeala se Woniya Wakan kin he uncantepi ohinni awanyakin na econkiye šni ehantanhans, wowiyutanye itkob naunjinpi kta unkokihipi šni, na he maka awacinpi kin eeiyatanhan šni, tka Iye oniya wakan tawa kin on etanhau econqonpi kta iyececa onspennkiyapi seca. Waeeonqonpi kta woawacin wakasotešni iyececa ecela on šni, tka taku kin hena eceli' owotanla econqonpi kta. Wocekiye he el ohinni *iyuskinyan* na *woštanpi* on hececa kta, na taku tona wiyuškinpi na *yuštaupi* kin *šikipajin* kinhan *šeyab* iyeyapi kta e iceunkiyapi.

Wocekiye kin.

Wakantanka iyotan wašaka, na iyotan waonšila, icin tuwa “wo-waonšila na wacantkiyapi on towašake iyotan yatanin” hee lakaš. Wowašte ota nitawa kin he on taku kiunniunyanpi kte cin, etanhan tokanl unyuhapi kta iceunniciyapi, taku tona kiunniunyanpi kin, taku econqonpi kta iyuškinyan na tawašelya okihišni unyanpi kin hena ee. Hecel unkiyepi, untancanpi na nnagipi kin nopol el wiyea unqonpi: wašakapi šni, zanipi šni, wałpaniešapi kin hena tancanpi kin on Wakantanka waecakiconpi kte cin pataka ece; waciniwošakapi, iyokišicapi na wòwiyutanye tawicakpepi kin nagipi on econpi kta ikušewicaya eee. Heon etanhan Wakantanka tokel unyuhapi kta kipi kin he iceunkiyapi kta wašte. Léna unkakipapi uyin kta iyokipi, na takuku oecon teliha eša, wiyea na iyuškinyan econ unkiyutapi kte. Na taku econ unyašipi kin hena iyuškinyan unyuštanpi kta. Wocekiye kin le el taku ke lice cin he “iyuškinyan” hec. Wakantanka taku tona econqonpi kta cin kin, iye tawacin econpi kta (wicohan wašte tona oğna maunnipi kta e unqupi kin) oyasin iyuškinyan econqonpi kta iyokipi ecc. Wałtelašniyan waeconpi kin iyokišni (Roma 12. 8; 2 Kor. 8.12, na 9. 7; Psalm 81. 1 na 95.2; Isa. 6.8). Nakun woecon hankeyela econqonpi kta ee šni, tka ataya ecel unyuštanpi kta (John 17. 4; 19. 30). Wocekiye woeye kin le Itancan Tawocekiye el woeye iyamni kin iyececa, “Małpiya ekta nitawacin” taku tona econpi kta ein kin, “eeonpi kin, He iyece makakan econpi,” yuštanpi kta nunwe, ogligle wakan iyece makakan econpi kta. Ake woeye išakpe iyeceea “wawiyutan el unkayapi šni piye,” taku tona okihišni unyanpi kin etanhan tokanl unyuhapi kta iceunkiyapi.

Yam̄pi iyohakab Anpetu Wakan iwikce-mna nonpa sanpa wanji.

Christian omaka okise inonpa
kin el, Baptisma unqupi qon, woi-
çiconze iyamni kin, Wakantanka
tawacin na woope tawa unyuahapi

kta e nahačicin on waonspeunkiya-pi. Nahan "Wakantanka towašte cola" hecönqonpi kta unkokihi pišni kin ou, wowašte otakiya ice-kiyeunšipi, unkitokab na unkihektab un kta wowašte kin, wowiyutanye itkob najinpi kta wowašte kin, wawokiya na awanyakapi wowašte kin, na le anpetu kin wayuskapi kta wowašte on oyakapi. Na iyokiheya hekta Anpetu Wakan wanjikji icunhan Okolaki-ciye Wakan Owancaya ounpapi kin, he Pa kin tokel waecaunkici-conpi kta ein kin he onspeunkiya-pi. Yanini iyohakab Anpetu Wakan 18 el, tawacin, cante, na wowacinyuze ein wakašotešni on econpi kta, 19 qon he Woniya Wakan yusawicaye on na 20 icun-

Wocekiye kin.

*Itancan waonśila, nitaoyate wowacinye yuhapi kin, tonā Okolakiciye wakan wacintankaya opapi kin on Wowicala wanjila yuhapi, na Baptisma on Wicatancan wanjila opapi (Ephesos 4. 4-6), akiyecel Wocekiye na Wótapi Wakan Ohan. 2. 42) yuhapi on olakolki-ciyapi kin hena eepi. Wokajuju na wookiye wicaqu ye. Unkiye oyate wowacinye unyuhapi, Okolakiciye Wakan etanhān woiyowa-ja unyuhapi, na Baptisma unqupi qonhan woah̄tani wokajuju unyuhapi, qeyas anpetu iyohila wokajuju uncinpi ece. Eya tankaya wa-unh̄tanipi śni eśa, maka śice cin le el canku h̄l̄h̄lila omaunipi icunhan unsihapi kin aśapapi (John 13. 10). “Wookiye yuke cin itokab” yuskapi “el un kta iyececa. Wookiye unyuhapi śni ehantanhāś, na-haścin woah̄tani naśmala, na on iyopeiçiyapi śni yukan kin on hececa, lakaś nahal̄cin kajujupi śni. Hecel woah̄tani tāwapi oyasin etanhān wicayuskapi kta; oyasin eyapi, icin woah̄tani wanjila econ-pi na on iyopeiçiyapi śni kinhan, waecaunkiconpi kte cin ikuśeunyanpi ece. Hecel Hihanna na Ḧtayetu wocekiye woeccon kin el, tanyan econqonpi unkokihipi kta ca tokaheya woah̄tani unkoglakapi na iyokihe woah̄tani yutokaliyeyapi unkicupi ece. Na wicotawacina-
waliwala kin on waecaunkiconpi kta: ni unqonpi ieunhan taku iyotan unkuwapi kte cin, Iye waecaunkiconpi kte cin hee. “hecel iye*

ceunkiyapi, na tohan econqonpi kta, na iye anaungoptanpi kta iyeccece cin, iyecel econqonpi kta," wookiye eyapi kin he wowaši econpi etanhan okihipapi kta kapi šni. Tawacin iyoyake yuha

wahwayela waaccakicon kta okihi šni. Wowayazan yuke cin on wicatancan kin wowaši econ okibi šni kin, he iyecele woalitani yuke cinhan wicanagi kin he wowaši econ okihi šni. Heon etanhan wicotaawacincin waliwala on waecaunkiconpi kte cin itokab, woalitani oyasin etanhan unyuskapi kta iyececa.

Ironwood etanlian

Anpao kin:

Mitakola wicočhan wanji on wowapi wakage cin he lee. Koškalaka wašte wanji očan oblakin kte lo. Ho koška kin he lakota wicočhan lila waštelake tawicu kici. Yunkan owacinko yuhapi yunkan ungnahela hein ayuštanpi na Wakantanka wicalapi na Miniawieakaštanpi, tawicu kici, na Wakankiciyuzapi, yunkan lecalia unma te. Wocekiye wicočhan kin yuicagapi kte sece qon ecanmi wacintankapi yelakaš. Lecel cajeipi Mašpiya Wanbli, Pte san luta win. Ho yunkan wica kin te, June 23, 1907, hancokaya sam oape yamni el te lo. Koska wanji winyan wanji ob hankikta awan-blake lo, James Mato wakita, James Railroad, ho ena el yankapi. Ho ihihanna el inazaškanškan yamni el wanna wicalapi makoce etkiya yuonihanyan ayapi ye lo. Canwognaka wašte ogna lipaye Tipi wakan kin makiyutapi nonpa seea, ho tawicu kin tokeya mani na hignaku kin ihakab canpagmiyayan kin owechinhan iwaštela ayapi. Ho Tipi wakan tiyopa el ehunnipi na yuonihanyan timahe unkiyayapi na catkuta eungnakapi na olowan 95 ahiyayapi. Hel Wawokiya iyute wašte hel un Joseph Cante hunke šni eciyapi, lila yuonihan wicakuwa na tanyan wahokonwieakiye. Igluštan el wicalapi makoce ekta unyanpi, oiyokipi se unyanpi. Ho igluštan e mašpiya ihuni se wicaceye. Ho be icunhan woawacin wan weksuye lee Jakob 4: 1, 17 he weksuye. Tokel on weksuye kin lee. Wocekiye el koška otapi tka wakipa unyuhipi ieunhan el unpi šni, winočeacala, wiečea, wakan-yeja ko lila otapi ešaš ake hecetu, olowan onspepi šni ešaš wocekiye yuonihanpi. Ho mitakuye wicočhan lececa can el mitawacin kin on wawowakiye, tuwekeša wakipa can el blesana el amayanpa sa yukata se he mača. Yunkan yuonihanpi wacin on hemacaca ka nainš taku awakipa. Yunkan omakiyapi wacin na on hemaceca šni, tka hecel waun na tohanl mači na nakunš oškokpa eša el yuslohan eišpemayanpi eša minagi hee ohimičiye kin pilamičiye kte lo. Anpao kin iyacupi napeciyuzapi.

James Rail Road.

Manderson, St. Paul's etanhan
Anpao kin:

Wicoiye ton a epin kta ca omi-
ye cilakin kte lo. Eya maka woki-

conze tuwa kipajin kinhan tanyan un šni ece, na tuwa Wakantanka tokiconze kipajin kinhan iyotan wotelhi kiciyanka. Ito mitakuyepi taku wan icante mašica e heon lehanl epin kte lo. Tuwa wašpanica owacekiye opa kinhan he Christian heca šni kecankinpi, nakun taninyan wahokonwicakiyapi wanjikji el cajeyatapi. Wašpani-capila kin hena maka wokiconze kin is̄ eya slolyapi tka kujapi, tan-can zanipi šni on oīčihipi šni, hecel tuktaktal hecinpi, tokin mazani ca okiškoya woyaju na waicaliwaye nin. Nakun owakihi ca mazacanku ka-gapi ekta wawakamna nin. Hecel taku ota maka wokiconze el accyapi na ocantešicapi tka Wowapi wakan wan is̄ nakun hel wicitokab heya yanke, wakanpi wicotawacin kin ayuštan yo, nitomniciyepi el wicaša wan mazaska napenpe na wokoyake wašte kičun kin el hi kinhan; nakun wicaša wan hayapi šica un kin el hi kinhan, na tuwa wokoyake wašte un kin he tanyan ayatonwanpi na heyakiyapi, oiyotanke wašte kin lel hiyotanka yo, na wicaša walipanica qon he najin yo nainš siha wagle kin ihukuya hiyotanka yo eyakiyapi kinhan, otoiyohi tanyan canteyeciluzapi šni, na wicotawacin šica eciyatanhil wilukeanpi šni he. Nañon po, mihunawanji wašte, Wakantanka maka akanl wašpanicapi wicakalniga he, wacinyanpi. on wijicapi, na toni iye waštelakapi wokiconze iwahowicaya qon he tawayapi kte ein; tka niye walipanicapi kin walitewicayala šni, wijicapi kin hena iyotanhil iyenicayapi šni, na woyasu oiyotanke kin el aniyapi šni he. Wicacaje wašte on cajeniyatapi ece kin hee yašicapi šni he. Ho mitakuyepi Ska un Okolakiciye yaunpi witantanpi šni po, tka otoiyohi iyakilečeca cantekicyuzapi ye. Wašpanica kin owiša šni onši-wicala po. Tuwa tašunke šikšica canpagmi ogna hiyaya wanlakapi kin wowaonšila nitawapi hee tokeya el un kta. Tuwa ite owan-yag šica wanlakapi akapatanhil ee šni. Tuwa ahlilelecahan wanlakapi kinhan akab iniciyaye cin he qu yo. Tuwa winyan wan walitani sa yuze na kici hiyaya wanlake cinhan taku tanike cin on awacin šni yo. Tuwa winyan wan išnala wiwazica nn kin el nitowaonšila na nitowašte kicila un kta. Christian henica hecinhan win iwoglak šni yo, henica hecinhan owehanhanpi šape cin hena un šni yo, henica hecinhan wicaša wiciyokipi šni qeyaš kolaya yo, henica hecinhan wiowaštela lowanpi ayuštan yo, henica hecinhan miniwakan kin itonpa yo. Christian heca ničila ūča hecinhan tuktetu oyasin el Wakantanka yatanpi kin el canlwašteya opa yo. Wakantanka okaspe otakiya wamnayin kte šni, nonpakiya tukte unna oyapa kta he. Christian hecapi rice cin

oyapa kta hee wašte. Heon ito Christian henica kta on wicotawac in wan ska lica owotanla luha kta iyececa. Tuwa onšiičiya kila kin han icačkiciciya ece. Wicacečpi tokeca kin hena icajeyate šni yo. Tuwa itkokib niu kin yuonihanyan gluhomni yo. Tipi wakan wanji el yai kin hel iyoniwaja šni kin on yuonihan šni yaškan kte cin hecetu šni. Tukte wacekiyapi kin niš nakun wicakeya cekiya yo, lowanpi kin iyokipiya opa yo, ptaya mani ahuyaye cin wanwang naijin šni yo.

James L. Chief,
Catechist

Crow Creek etanhan.

Anpao kin:

Ito micunkši wan Cecelia Carpenter te cin ociciyakin kte. Wicineana kin de waniyetu 16 qa nina wašte qa wašbana qa ksapa heca. Unkan wayazan qeyas wačintanka qa tin kta kokipe šni wanke ca eed iyaya. Tohand wanke cin en dowanpi can iyuškin qa heya miknakapi scceca eya. Hehand hunku kin wanji ecyu unkan iyoki šni qa heya, Našahein yuštanpi šni ce eya. July 29 hehan iyaya. Tanean kin yuonihanyan janjan campakmiya okna ayapi qa hapi. Atkuku, hunku qa unkiye otehi unkakipapi ešas micunksina wašte wašbaya cin heon ake cantemawašte.

Lulu How White Boy.

Faith Station etanhan.

Anpao kin lehanl iyapi conala on woyageči kte. Eya tohohinnyan kin lel Winyan Omniciyé wan unqonpi tka tohanni hecel naunyāhonpi šni ye lo. Lehanl ake Winyan Omniciyé unqonpi qon ake teca unkicicagapi. Lel iyotiyekiye leconqonhanpe tka icin Taku wakan okihiunyanpi, lakaš heconqonhanpe. Awicakeya waunjipi eca miye miye yunkan Wowapi wakan oyie wanji weksuye, "sicaya econpi ayuštanpi, taku wašte onspečieiyapo," hecel weksuya ca on blihemčiye, iho lecel epa wacin. Ho Omniciyé lecel wowaši econqonpi Okolakiciye el, lecel oitancan unyuhapi.

Lucy Horse, Unciyapi; Sara S. Cloud, Unciyapi okihe; Gertie O. Feather, Wowapi kaga; Fannie P. Skunk, Mazaska awanyaka; Lowison L. Bad, Wokagege awanyaka; Bessie O. Feather, Wokagege wiyoeye; Lizzie S. Cloud na Jennie L. Bad, Wamnayanpi; Millie Y. Bull, Woglake wicasi. Ho lena wišakpe ake Taku wakan el iyoħlate wowaši econqonpi kta on unkicagapi heon naunyāhonpi kta uncinpe. Tokin Wanikiya ohiunyanpi ca wašgaya econqonpi nin ecanmi ye, heon Winyan Omniciyé yaunpi kin tokin ceunyeciciyapi nin ecanmi ye. Omniciyé oyasin iyuškinyan napeciyuzape. Le miye Lizzie S. Cloud.

Rosebud, St. Luke's etanhan.
Anpao kin:

Lehantu kin Omniciyé lel tokel unškanpi kin he onšpa, Christian yaunpi nayaħonpi uueinpi na Anpao yaotanin unšpi. Omniciyé kin le lila wicotapi yeša tona cante wicakeya Okolakiciye wakan el Wowicala yuha škanpi kin hena ake oitancan wicaglaħnigapi na Wakantanka Wowakta, Woiwahoye wicaqu na econwicasi kin el aiciciya, onšiičiya econ waeinpi kta ea wicayuštanpi. Itancan kin, Wm. Eagle Thunder; Okihe kin, Jacob Standing Bull; Wowapi kaga, Samuel Little Bald Eagle; Mazaska awanyaka, Harry Big Crow; Wamnayanpi kin, James White Face na Paul Yellow Horse; Wayazan awanyakapi, Abel Little Hawk na Panl Lone Elk; Tiyopa awanyaka unpi kte cin, Alex. Leader na Hugh Bad Hand; Iapi awanyaka, Charles High Crane.

Hehan Winyan Omniciyé oitancan pikiyapi na he nakun yaotanin mašpi. Itancan kin, Mrs. Julia Leader; Itancan okihe, Mrs. Cora Standing Bull; Wowapi kaga cin, Mrs. Maggie Little Bald Eagle; Mazaska awanyaka, Mrs. Clara Eagle Thunder; Wamnayanpi, Mrs. Tie Hair Widow na Mrs. J. Kills Eneny; Wokagege wiyoeyin kta, Mrs. Laura High Crane; Tiyopa awayakapi kte cin, Mrs. Annie Wahuwapa na Mrs. G. Eagle Deer.

Ho-hena ake le omaka ognayan Wakantanka ihuknya onšiičiya wowaši econpi kta wicayuštanpi. Tona Appao kin wanlakapi oyasin nape ciyuzapi. Nisunkapi wanji onšike cin he miye

Wm. Eagle Thunder.

COMPULSORY EDUCATION.

An Act

Entitled an Act compelling the attendance of Indian children at school, when tuition, lodging and board are furnished at the expense of the United States.

Be it enacted by the Legislature of the state of South Dakota:

Section 1. That whenever the government of the United States erects or causes to be erected and maintained, a school for general educational purposes within the state of South Dakota and the expenses of the tuition, lodging, food and clothing of Indian pupils therein is borne by the United States, it shall be compulsory on the part of every parent, guardian, or other person in the State of South Dakota, having control of an Indian child or children between the ages of six and eighteen years eligible to attend said school, to send such child or children to attend said school for a period of nine months, or during the annual term, unless such child or children are excused from such attendance by the county superintendent of said

county in which such child or children reside and a certificate be procured from the county superintendent or schools showing that the bodily or mental condition of such child or children has been and is such as to prevent his or her or their attendance at school or application at study for the period required, or that such child or children is or are taught in the public, private school or other schools in such branches as are usually taught in the public schools: provided, that in case the government of the United States does not make provisions for the free transportation of such child or children to and from their homes to said school then he, she, or they, shall not be liable to the provisions of this act, unless they reside less than ten miles from such school.

Section 2. It shall be the duty of all principals or superintendents of the schools mentioned in this act, before attempting to serve, or cause to be served, a demand for the attendance of certain children naming them and also designating the school at which their attendance is required, upon the parents, guardian or other person having charge of said child or children as may be eligible to attend said school over which he has charge, and a copy of this act on such parents, guardian or other person having charge of such child or children, and such person shall within ten days deliver said child or children at said school or to the principal or superintendent thereof, or furnish satisfactory proof that the bodily or mental condition of said child or children will not admit of attendance.

Section 3. If at the expiration of ten days after such notice or demand, the parent, guardian or other person having charge of said child or children shall have failed or refused to comply with this act, the principal or superintendent shall commence proceedings in the name of the state for the recovery of the fine herein-after provided before any court having jurisdiction.

Section 4. Any parent, guardian or other person having control or charge of any Indian child or children failing to comply with the provisions of the act shall be deemed guilty of a misdemeanor and shall be liable to a fine of not less than ten dollars (\$10.00) nor more than twenty five dollars (\$25) and imprisonment in the county jail for fifteen days for the first offense and not less than twenty-five dollars (\$25) nor more than fifty dollars (\$50) and imprisonment in the jail for thirty days for the second offense and each subsequent offense, besides the cost of the action. It is provided further, that in emergency cases proceedings may be begun at the expiration of three days after each refusal of the parents,

guardian or other person having charge or control of said child or children to comply with the demand of said principal or superintendent.

Section 5. All fines collected under the provisions of this act shall be paid into the county treasury, the same to be placed to the credit of the general school fund.

Section 6. It shall be the duty of all sheriffs, constables, policemen, town and city marshals, in the state to take cognizance of this act and assist principals and superintendents of schools in carrying out its provisions.

Section 7. Any person or persons who shall directly or indirectly persuade, advise or intimidate in any manner, the parents, guardian or other person having control or charge of any Indian child or children from complying with the demand of a principal or superintendent of a school who is endeavoring to carry out the provisions of this act shall be guilty of the same offense and shall be subject to the same penalty as the parent or guardian: provided: that this section shall not apply to the attorney or legal advisor of any parent or guardian in giving advice in his legal capacity.

Section 8. Any justice of the peace within the county where the child or children live shall have jurisdiction to try and determine action brought under this act.

Section 9. All acts and parts of acts in conflict with this act are hereby repealed.

Approved March 8th, 1907.
COE I. CRAWFORD,
Governor.

TRAILED BY INDIANS IN NEW YORK.

Bishop Hare, of the diocese of South Dakota, was sent West many years ago as a missionary Bishop of the Episcopal Church. He founded the mission at the Rosebud Indian Agency, and it was his custom to give to each Indian that he confirmed a silver cross of a peculiar pattern.

A few years ago a lady from New York was visiting in South Dakota, and the Bishop gave her one of these crosses.

Some years after that there was a general convention of the Episcopal Church held in New York City, and several Indians were sent as delegates, all wearing Bishop Hare's crosses.

Arriving in New York, they were dazed, and at a loss to know how to find the building where the convention was to be held. But stoically they started out upon the street. Soon after they met a lady, whom they immediately began to follow. Whenever she turned, whenever she went, they went, too. The lady became much annoyed and finally thoroughly frightened to find that wherever she went a line of red men was trailing behind her.

But investigation explained it. She wore their cross, and they, seeing it, had believed her one of their number who would surely go to the meeting they wished to attend; so they had taken her for their guide.—The Yonh's Companion.